



KAZUO TERADA
1928–1987

Kazuo Terada, director of the Japanese Scientific Expedition to Nuclear America since its inception in 1975 and a pioneer of the distinguished tradition of Japanese archaeological research in the Andes, died of cancer in Tokyo on September 5, 1987. He was born on May 17, 1928, in Yokohama, Japan, and is survived by his wife and two children.

Dr. Terada's long career began in physical anthropology. He received a B.S. degree in 1951 and a Doctor of Science in 1959 from the Department of Physical Anthropology, Faculty of Sciences of the University of Tokyo. In 1953 he was designated a research associate in the Department of Forensic Medicine of the University of Tottori, Yonago.

His interest in archaeology and other facets of anthropology began to take definite form with his

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appointment in 1956 as a research associate in the Department of Cultural Anthropology at the University of Tokyo. There, he became a lecturer in 1960 and an associate professor in 1963. Dr. Terada was a professor of cultural anthropology at that institution at the time of his death, a post held since 1972.

In 1958, he embarked on his long, distinguished career as a specialist in Andean civilization as a member of the First University of Tokyo Scientific Expedition to the Andes under the direction of the late Eiichiro Ishida. Some 240 sites were located and investigated by the expedition in Peru and Bolivia. Certain sites in Peru with evidence of major Formative occupation, such as Garbanzal in Tumbes near the Ecuadorian border, Las Haldas on the north-central coast, and Kotosh near Huánuco, received particular attention. Terada participated in the brief test excavations at Garbanzal and Las Haldas.

In 1960, 1963, and 1966 he returned to the Andes for the Second through Fourth Expeditions, directed by the late Seiichi Izumi, as a key member of the now classic fieldwork team at Kotosh. Their work provided tremendous impetus to the search for the “origins” of the Chavín culture, an overriding concern of Peruvian archaeology since the time of Julio C. Tello. More specifically, they brought into the limelight the *ceja de selva* and unearthed significant antecedent developments that have come to be called the “Kotosh Religious Tradition.”

In 1960, following brief fieldwork at Kotosh, as one of a five-man team, Terada participated in excavations at Garbanzal and Pechiche in the archaeologically little known Tumbes on the far north coast. Their excavations helped to establish the chronological position of the distinctive Garbanzal culture and clarify the nature of Formative developments in the cultural frontier between the Central Andes and coastal Ecuador (where notable Early to Middle Formative developments were just being elucidated by E. Estrada, C. Evans, and B. J. Meggers). Following that fieldwork, Terada widely traveled throughout the Andes (Peru, Chile, and Argentina), broadening his general and archaeological knowledge of the Andes.

With completion of the excavation program at Kotosh, the Fifth Expedition focused on (a) reconnaissance of Formative sites in Peru and Colombia, and (b) large-scale excavation at Las Haldas to resolve, among other issues, dating its monumental constructions and its relations with major Formative sites in the nearby Casma Valley. Terada devoted his time to the first task. This and other extensive trips he made throughout the Andes provided him with a valuable pan-Andean perspective and an interest in broad-stroke characterizations of Formative developments in “Nuclear America.”

Following the untimely deaths of Toshihiko Sono and Seiichi Izumi in 1968 and 1970, respectively, Terada provided leadership to invigorate Japanese interest in Andean civilizations and to reestablish archaeological expeditions to the Andes. As the director of four successive expeditions (1975–1985), he was instrumental in the growth of a solid core of professional Japanese archaeologists (such as Yoshio Onuki, Yasutake Kato, Tsuyoshi Ushino, Ryoza Matsumoto, Yuji Seki) committed to Andean archaeology. They served as members of his expeditions and provided strong continuity, unity, and professional competence and experience. During his tenure as director, the basic research topic continued to be elucidation of the nature and evolution of the Andean Formative that culminated with Chavín.

In 1975, he initiated the first Japanese Scientific Expedition to Nuclear America, directing excavations at La Pampa in the northern end of Callejón de Huaylas in Ancash.

In 1979, 1982, 1985 he directed the Second through Fourth Expeditions that placed the primary focus on the site of Huacaloma (and to a lesser extent Layzón) just outside the city of Cajamarca in the North Highlands. The northward shift from Ancash and Cajamarca reflected his implicit belief that the North Highlands was critical to the basic research concern of the expedition and that Chavín as a synthesis of various antecedent regional traditions could be understood best from a broad geographical perspective. He also maintained an active interest in Ecuadorian archaeology and long felt that a full understanding of the North Highland Formative necessarily must account for interaction with Ecuador, a view that has come to be shared by many. In fact, a project in Ecuador was included in the unfinished future agenda of the Expedition to Nuclear America.

In contrast to the singular research concern with the Formative and single-site focus that char-

acterized most of the preceding Japanese expeditions, these expeditions came to develop in-depth, regional, and diachronic interests and understanding. It also was the first time since the 1940s that long-term, large-scale archaeological research was conducted in Cajamarca.

Three seasons of large-scale excavations at Huacaloma brought to light not only the complex Formative architectural history of the site, but also pre-Chavín developments during the Initial Period that point to interaction with Ecuadorian Formative cultures as suggested by earlier investigations at Garbanzal–Pechiche, Pandanche, and Monte Grande, among others. The preceding picture was rounded out effectively by (a) the discovery of the major Late Formative ceremonial center of Layzón and associated culture that apparently interacted with the north coast Salinar culture, and (b) the establishment of a comprehensive, detailed chronology of the largely autochthonous Cajamarca cultural tradition supplanting the earlier chronology proposed by H. and P. Reichlens.

His devotion to resolving the problems of the Andean Formative and the origins of Andean civilization was an extension of his more general concern with cross-cultural understanding of the significance of civilization in human history. From the vantage point of being at the forefront of field research into Andean Formatives since 1958, he saw that relevant data, in spite of their gradual increase, still were inadequate for meaningful theorizing, and thus that the most pressing task of his expeditions was collection of “quality basic data” to the extent possible through rigorously controlled excavations. Accordingly, he demanded from his project members exacting precision and the utmost care in defining stratigraphic relations of complex architecture and the context of artifacts, as well as their subsequent classification and analysis.

Following the above personal dictum, in preparation of formal reports of the four successive missions he directed, he labored hard to secure necessary funds for prompt publication of as many data, photographs, and drawings as possible. Though these reports may be regarded as too costly and overly descriptive, their promptness (within three years of the completion of excavation) and thoroughness is exemplary in archaeological literature. Reports were published with a regularity that reflected the basic four-year cycle of the expeditions, with one year devoted to each of the successive stages of excavation, artifact-data analysis, writing, and publication.

Professor Terada’s interest in Peru extended well beyond the boundaries of Formative archaeology. It was clear that he was captivated by the dynamic and singular qualities of Andean civilization, present and past. He strived to be not just a specialist in Peruvian archaeology, but a more broadly minded and based “Peruvianist.” During fieldwork in Peru, he kept abreast of local and national events in Peru by carefully reading various newspapers and magazines on a daily basis. In Japanese, he published on a wide range of subject matter related to Peru, from the opening of diplomatic ties between Japan and Peru at the time of an incident over the vessel *María Luz*, in 1872 to Tupac Amaru and the Neo-Inca movement. He was an avid reader of Peruvian literature and at the time of his death had a book by Ricardo Palma at his bedside.

He will long and fondly be remembered by his colleagues and workers alike as a man who cared a great deal about their welfare and who maintained an ever sharp and timely sense of humor and perspective. He was quick to offer assistance to workers who fell sick, were injured, or otherwise found themselves in difficulties. Behind his seemingly formal appearance, Terada was a man who loved listening to, telling, and collecting jokes and proverbs. During trips he often took notes of catchy phrases and sayings found on Peruvian trucks.

In addition to his long teaching career at the University of Tokyo beginning in 1956, he taught as a professor of anthropology at the Universidad Nacional “Hermilio Valdizán (Huánuco) in 1966–1967. He enriched his knowledge of New World prehistory and archaeology as a visiting scholar at the Department of Anthropology, Harvard University during 1963–1965.

In addition to his long-term professional contributions to Andean archaeology, Terada also was a major driving force behind the introduction to and ever deepening appreciation of New World prehistory by the Japanese public. He organized and promoted various large-scale exhibitions of artifacts with the collaboration of museums and governments in Peru, Ecuador, Colombia, and Guatemala, among them a series of four “Treasures of Peru” exhibits (1973, 1975, 1978, and 1985)

sponsored by the Yomiuri newspaper. In recognizing his academic and public contributions, the Peruvian government bestowed upon him both the “Orden ‘Al Mérito por Servicios Distinguidos’” and “Gran Oficial de la Orden ‘Al Mérito por Servicios Distinguidos’” medals in 1967 and 1986, respectively. He translated or cotranslated some 20 books from English into Japanese including those on Maya and Mexican archaeology.

Parelleling the above was his long standing interest, beginning with his very first publications in 1952, in paleoanthropology and biological anthropology and his tireless efforts to diffuse this information to a popular audience in Japan. In addition to two books, three coauthored books, and many articles in Japanese, he translated or cotranslated some 10 English books dealing with the concept and identity of human races, genetic inheritance patterns, and hominid evolution, as well as the holistic discipline of anthropology.

YOSHIO ONUKI
IZUMI SHIMADA

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